2: Wilson E-5 (1934-1938)1957 F7617 Nyonde F7617
Nyakyusa
Ta Kuru

they both work in us, they are not only in our partner. They work in the woman and in the man, they work in both of us.

Mwangwanda, an elderly pagan, explained the symbolism of the new hearth-brick at some length:

> We take a new hearth-brick and place it by the hearth in the bride's house. It means: "You have grown up, you are a woman, you must always cook a pot," and she cooks on that hearth-brick. . . . It means: "You have grown up, the food that your mother once will come no more, you must cook for your husband yourself." It is planted for the senior wife only, not for others. If I find that my first wife is not a virgin we do not place a brick for her—she has lain with another. But if she has a younger sister and she brings her as a junior wife and she is a virgin and I dalliance her myself, then the first sister is still the senior wife and we place a brick for her and her child will inherit as the senior son, for another has up her womb [i.e. made her virgin again]. If she has no younger sister I may marry her, but she will not be my chief wife. The next one I marry will be my senior wife and for her the brick will be planted and her son will inherit.

There is also an association, not made explicit by our informants, between a log of firewood and a marriageable woman. One of the tasks of the bride and her maids is to fetch heavy logs of firewood which are stored in her mother's hut. At least one log goes with her when she is taken by her 'mother' to her husband, and this she keeps all her life, taking it with her if she moves. From it the shades are said to chip splinters when they wish to warn themselves or the living for an omen. After the [illegible] to her mother's hut before the ceremony, a bride is forbidden to touch the firewood in her mother's hut, and in the funeral ritual, when a widow returns home for the agenda she sends a log of firewood from her mother's hut and takes it to her husband's. Into the cradle of this log the officiants pour seeds. It seems probable that the reddish log represents a woman in her reproductive capacity, which is formally transferred to her husband and segregated from the reproductive activities of her mother. This, we repeat, is our own interpretation, not formulated by any Nyakyusa.

The taboo on a bride who has slept with her husband approaching her mother until she has brought the ritual *libido* is associated with the danger of mixing the bloods of different lineages.

A bride avoids dipping water out of a pot and drinking from a calabash belonging to her relatives for the following reasons: A girl is of one blood (*lilopa*) with her mother, and when she goes to her husband, the